MINUTES OF LIBERTY ASSOCIATION.

THE NINETEETH ANNIVERSARY

OF

THE LIBERTY ASSOCIATION,

WAS HELD AT LIBERTY CHURCH, DAVIDSON COUNTY, N. C.,

August 22d., 23d., and 24th., 1851.

1. Introductory Sermon was delivered by brother Wm. Turner, from Luke 19th chapter, 10th verse.

2. The Association was organized by brother B. Lanier, acting as Moderator.

3. After singing and prayer, by bro. Benjamin Lanier, letters from the Churches were read, contents noted. (See last page.) The Association then proceeded by ballot to elect brother William Turner, Moderator for the present term.

4. Opened the way for corresponding brethren. Bro. Amos Weaver, from the Yadkin; bro. B. H. Carter, from the Pee Dee; J. J. James, from the Beulah, came forward, and were received and invited to take seats with us.

5. On motion, invited Ministering brethren to take seats. Bro. B. Lanier accepted the invitation.

6. On motion, proceeded to appoint brethren B. Lanier, A. Kinney, B. May, Jesse Styers, and John Teague, with the Moderator and Clerk, a Committee of Arrangements.

7. Appointed brethren J. Welch, and A. R. Craver, a Committee of Finance.

8. Appointed brethren Benj. Lanier, J. H. Crouch, Quilla Jones, a Committee on Church Letters and state of Religion.

9. Appointed W. N. Herriford, Jefferson Charles, Jesse H. Owen, a Committee on Sabbath Schools.

10. Appointed brethren J. J. James, B. H. Carter, and Wm. Owen, on Missions.

11. Appointed brethren, A. Williams, J. J. James, and A. Weaver, on Education.

12. On motion, agreed to give place to the Bible Society on Saturday, at three o'clock.

13. Committees are to report on Saturday, if convenient, if not on Monday.

14. On motion, appointed the Moderator and Clerk, with the Delegates of the Church, a Committee to arrange preaching during the meeting, except the Sabbath.

15. On motion, adjourned until Saturday, nine o'clock. Prayer by bro. Amos Weaver.

SATURDAY, AUGUST 23, 1851.

Met according to adjournment. Prayer by brother A. Williams.

1. On motion, the Report of the Committee of Arrangements. Received.

2. On motion, the Committee on Missions reported. Report received and Committee discharged. (See letter A.)

3. The Committee on Church Letters and state of Religion reported. Report received and Committee discharged. (See appendix B.)

4. Correspondents to sister Associations were called on to report, which was done as far as present, and gave encouraging accounts of those that were attended. Those brethren that failed were excused.

5. On motion, the Association then proceeded to appoint correspondents to sister Associations, when the following appointments were made: To the Yadkin, to commence the Saturday before the first Sabbath in October, at Grassy Knob, Richard Barnes, Jr., J. H. Owen, A. R. Craver. Brier Creek, J. Styers, Wm. Owen, to embrace the fourth Sabbath in September. To Sandy Creek, J. H. Crouch, B. May, to commence on Friday before the first Sabbath in October. To Pee Dee, Eli Davis, G. F. Smith, to commence on Friday before the fourth Sabbath in September. To the Beulah, to commence on Friday before the third Sabbath in August, 1852, bro's. B. Lanier, Wm. Turner, A. Williams.

6. On motion, proceeded to elect by ballot, brethren J. J. James, A. Weaver, Wm. Turner, to occupy the stand on the Sabbath, and preach a Missionary Sermon, at 11 o'clock.

7. Bro. W. N. Herriford reported that he performed something like a month's service as a Missionary within the bounds of the Association.

THE FLOWERS COLLECTION

The Association proceeded to take up a collection to pay him, and received between four and five dollars.

Called for an hour.

Resumed business again.

8. Committee of Finance reported that they had received from the Churches eighteen dollars and fifty eight cents.

9. Treasurer reported that there was a deficiency of one dollar and eighty-five cents from last year.

10. The Committee on Education reported and was discharged. (See letter C.)

11. On motion, appointed one delegate from each Church as a Committee to consider the propriety of having missionary next, and report on Monday. A. Kinney, William Owen, J. Spurgen, John Lanier, J. Welch, B. May, A. Palmer, J. Styers, E. C. Coggin, R. Barns, Jr., A. Williams, A. R. Witherington, John R. Owen, Wm. Turner.

12. On motion, adjourned until Monday 9 o'clock, and gave place to the Bible Society, to hold its meeting. Prayer by bro. J. J. James.

SABBATH.

The brethren appointed to occupy the stand, met a large congregation. Elder Amos Weaver, from the Yadkin, occupied the stand at 10 o'clock, and preached from Titus, 3d chapter and 5th verse. Elder William Turner, from 1 Cor. 16th chapter and 22d verse. Elder J. J. James, from Luke 2, and 10th verse. The congregation was large and attentive, the word preached seemed blessed to the edifying of christians and convincing to sinners.

MONDAY, AUGUST 25, 1851.

1. Met according to adjournment. Prayer by brother Herriford.

2. On motion, Committee on Sabbath Schools reported, and were dismissed. (See letter D.)

2. On motion, agreed to meet on Saturday instead of Friday, and continue in session until all the business is finished.

4. On motion, agreed to hold the next annual meeting of this body with Halloway's Church, to commence on Saturday before the fourth Sabbath in August next.

5. Appointed bro. A. Kinney to preach the Introductory Sermon, and bro. W. N. Herriford, his alternate.

6. On motion, the collection taken up on Sabbath amounting to seven dollars and eighty cents, is to remain in the hands of the Treasurer until called on by this body to pay a Missionary.

7. On motion, and after it was duly considered, the following resolution was unanimously adopted by the Association :

Whereas, much excitement has lately prevailed in this part of the community on the subject of abolitionism, and whereas a certain religious sect calling themselves true Wesleyans, are said to entertain abolition sentiments, therefore,

Resolved, That this Association disclaim all connection or sympathy with said society, and the Churches are hereby recommended not to allow any abolitionist to preach in any of our houses of worship.

8. The Committee on Missions reported favorably to Missions. Report received and Committee discharged.

9. The Presbytery of the Association reported the ordination of bro. Wm. N. Herriford, to the work of the Ministry.

10. On motion, agreed that we have no Missionary this year.

11. On motion,

Resolved, That we recognize all of the ordained Ministers of our Associations as members *ex-officio*, and we order the Clerk to prepare an article to be attached to the Constitution to that effect.

12. *Whereas*, the question was asked whether the Church has the right to judge whether confidence was necessary in an excluded member,

On motion, we answer, yes.

Resolved, That the sincere thanks of this Association be tendered to the brethren and friends for their kindness in supporting the meeting during this session.

After singing and prayer by Wm. Turner, this Association adjourned to the time and place above named.

WILLIAM TURNER, *Moderator.*

AZARIAH WILLIAMS, *Clerk.*

(A.)

Your Committee on Missions, having had the subject under consideration, offer the following report:

When Christ had finished his work on earth for the salvation of man, and was about to go back to heaven, he sent out his Apostles, and commissioned them to "go into all the world and preach the gospel to every creature," promising to be with them by his spirit "even to the end of the world." This command which he gave them was intended for the Church through all coming time; and makes it obligatory on us to do what we can to extend the preaching of the Gospel in destitute portions of our own land, and also in heathen countries. The work of Missions is now divided into two departments, Home and Foreign; or the supplying the destitute in our own country, and the sending of Missionaries to labor for the conversion of the heathen.

Our State Convention is engaged in sustaining missions in both of these departments. We have brethren preaching as missionaries in different destitute sections of our State, and their reports furnish interesting accounts of the numbers they have baptized and the new Churches which they have built up; but much yet remains to be done. There are yet many destitute places that need the Word of Life. Within the bounds of this Association a Missionary might find much to do, and your Committee are fully persuaded that one ought to be employed to labor within its bounds.

In regard to the Foreign Field, we are doing but little comparatively, for the salvation of the heathen. When we consider that more than one half of the human race are still in heathenish darkness, and that only a few missionaries have been sent to enlighten them in the knowledge of God, how solemn is the responsibility which rests upon us to do more to send them the Gospel. Brother and sister Yates, who went out a few years ago to labor in Shanghai, China, are still doing what they can at that important post. Let us not forget to remember them in our supplications at a throne of grace, that the Lord may give them success in teaching the heathen a knowledge of his will.

Your Committee would recommend the Churches, composing this

body, to keep up a connection with our State Convention by appointing delegates and sending up funds to sustain our Missionary operations.

All of which is respectfully submitted.

B.

REPORT ON CHURCH LETTERS AND STATE OF RELIGION.

The Committee to whom was referred the examining of Church Letters and state of Religion within the bounds of this Association, report dear brethren, we are of the opinion from the statements of the Churches in their letters to this body, that coldness and lukewarmness pervades most, if not all the Churches within our bounds, and also from the fact that there has been few accessions to our Churches during the last year. Brethren, we recommend the following remedies for the above named evil. First, that the Churches in this Association hold prayer meetings at their places of public worship, and other convenient places. Second, we recommend the appointment of some brother to ride as missionary within our bounds, and stir up our brethren to a lively zeal upon the subject of missions ; and also upon revivals of religion, in order that our Churches may once more flourish, and the cause of the Redeemer's Kingdom advance in the world.

All of which is respectfully submitted,

BENJAMIN LANIER, Chairman.

C.

EDUCATION.

The Committee on Education offer the following Report :

Among the various improvements of the present age, there are none that have advanced more rapidly than the cause of Education. It is pleasing to witness the interest which is now taken by many parents in the proper instruction of their children. The education of the rising generation is one of the most important subjects which can engage the attention of all who love their country and their race. It gives to an

individual an influence which nothing else can impart. A young man or woman with a good education may soon acquire influence, and do much more to benefit society than one with a large fortune but uneducated. But it is particularly in reference to our denominal interests that we are called upon now to consider education, and your Committee would call attention to Wake Forest College, as a Baptist Institution for education. The College is now in a more promising condition than it has ever been before. It is well filled with students, and is sending out an influence every year in favor of our denomination. It ought to be still more extensively patronized; and it would do much more for our cause.

Your Committee are also gratified to state that since the last meeting of this body, an Institution has been established for Female Education, to be under the control and management of our denomination. This School is known as the Oxford Female College, and located in the Town of Oxford, Granville County. It is to be carried on upon an extensive scale, and deserves the patronage and support of Baptists. As a denomination, we ought to support our own Institutions. By sending to other schools, the Baptists have lost much in money, and much in influence. All of which is respectfully submitted.

D.

REPORT ON SABBATH SCHOOLS.

Your Committee beg leave to report, that they have had the matter under consideration; they think it important that the young be instructed in the Holy Scriptures, and that the institution of Sabbath Schools is calculated to do good in this way. They regret to say that there seems not to be that interest taken in the matter that would be desired. It seems, however, that two or three of the Churches have irregular Sabbath Schools which are doing some good. May the Great Head of the Church assist them. Respectfully submitted,

WM. N. HERRIFORD, Chairman.

TABLE OF CONTENTS.

CHURCHES.	COUNTIES.	P. OFFICES.	BY WHOM SUPPLIED.	NAMES OF DELEGATES.	Baptized,	Re'd by Letter,	Restored,	Dis. by Letter,	Excluded,	Deceased,	Whites,	Colored,	Total Numbers,	Funds, $	Funds, ct.	Ch. Meetings.
Lick Creek,	Davidson,	Jackson Hill,	A. Kinney,	A. Kinney, G. F. Smith, and Michael Redwine,...	16	1	...	3	2	...	91	3	94	2	00	18
Jersey,	Davidson,	Cotton Grove,	Wm. Turner,	Wm. Turner, Mathias Long, and William Owen,...	...	...	...	...	10	3	110	135	245	2	72	38
Abbott's Creek,	do	Abbott's Creek,	Wm. Turner,	Joseph Spurgen, Quilla Jones, John Teague,.....	9	1	..	5	2	1	86	...	86	2	00	38
Tom's Creek,	do	Healing Springs,	B. Lanier,	Peter Riley, John Skeiu, John Lanier.....	1	...	...	...	...	1	30	...	30	1	00	18
Jamestown,	Guilford,	Jamestown,	W. Herriford,	W. N. Herriford, J. Welch, J. H. Crouch,.....	7	6	...	6	8	1	25	...	25	1	25	48
Liberty,	Davidson,	Fair Grove,	Z. Miner,	Henry Fouts, B. May, Richard Beckerdite.....	14	1	...	3	21	1	56	2	58	1	30	28
Holloways,	do	Silver Hill,	A. Kinney,	George Cross, John Cross, Abraham Palmer,.....	...	...	...	...	...	2	52	32	84	1	70	28
New Friendship,	Forsythe,	Salem,	Wm. Turner,	John Charles, Jefferson Charles, Jesse Styers,.....	...	...	...	...	...	...	28	...	28		75	28
Big Creek,	Montgomery,	Wind Hill,	B. Lanier,	Eli Coggin, E. H. Davis, Wm. Hamilton,.....	1	...	...	...	1	...	43	4	47		70	48
Pine M. House,	Davidson,	Lexington,	A. Williams,	Richard Barnes, Sr., Richard Barnes, Jr.,.....	...	4	...	...	...	...	11	1	12	1	00	38
Reed's ⋈ Roads,	do	do	A. Williams,	Jesse H. Owen, A. R. Craver, A. Williams,.....	4	...	...	3	1	...	52	...	52	1	50	38
Marion,	do	do	R. Goaly,	R. Goaly, A. R. Witherington, Jesse Green,.....	...	...	...	4	...	...	22	3	25		65	48
Salisbury,	Rowan,	Salisbury,	J. B. Solomon,	Wm. Lambeth, A. G. Allen, J. R. Owen,.....	12	14	...	...	...	...	31	10	41	2	00	38
				Total,	64	22	...	24	26	9	637	190	827	18	58	

A List of Ordained Preachers in this Association: A. Kinney, of Lick Creek; B. Lanier, of Tom's Creek; Wm. Turner, of the Jersey; A. Williams, of Reed's ⋈ Roads, and Wm. N. Herriford, of Jameston. *Licentiates:* Gm. Tussey, R. Goaly, Dempsy Parks; Z. Miner, J. H. Crouch, and John Teague.

THE FLOWERS COLLECTION

MINUTES

OF THE
SEVENTEENTH ANNIVERSARY
OF THE
LIBERTY ASSOCIATION,
HELD AT
BIG CREEK CHURCH,
MONTGOMERY COUNTY, N. C.
August the 18th and 20th days, 1849.

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1. The introductory discourse was delivered by br. A. Williams, from John 14, 27 : "Peace I leave with you ; my peace I give unto you ; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

2. The Association was then organized by br. B. Lanier acting as Moderator, pro. tem.

3. After singing and prayer by br. B. Lanier, letters from the different churches were handed in, read, and their contents noted. (See last page.) The Association then proceeded to elect br. B. Lanier, *Moderator* by ballot, for the present term.

4. Opened the way for the reception of Corresponding Messengers: Brn. S Moton, Dockery and Ballard from Pedee ; and Julius Terrell, with 16 copies of minutes, from the Bulah ; from the Yadkin, C. Dessent, with minutes ; from the Brier Creek, br. R. Jacks and S. D. Swaim ; from the Jefferson, br. R. Jacks, with a letter,—all of whom were received.

5. Visiting brethren were invited to take seats and participate with us: Wm. Jones, Agent for the Convention, accepted and delivered an address on the objects, very much to the purpose.

6. On motion, appointed brn. J. Spurgin, E. H. Davis, J. Teague, J, A. Parks, with the Moderator and Clerk, a committee of Arrangements.

7. Appointed br. J. W. Wiseman and J. H. Owen, a Committee of Finance.

8. On motion, referred the essay written by br. Wm. Turner, to the Committee of Arrangements for inspection.

9. On motion, appointed brn. Wm. Turner, A. Kinney and John Teague, a Committee on State of Religion and Church Letters, and give them until Monday to report.

10. On motion, agreed that the Big Creek Delegates act with the Committee appointed by the Church, in arranging preaching during this term.

11. On motion, agreed that br. Wm. Jones address the people on the subject of the Baptist State Convention, and take up a public collection to pay the Missionary laboring in this Association.

12. On motion, agreed to adjourn until Monday morning, 9 o'clock. Prayer by Elder R. Jacks.

SABBATH.

The brethren appointed to occupy the stand, met a large and attentive congregation.

Elder Julius Terrell of Bulah, occupied the stand at 8 o'clock, and preached from I Cor. 1, 30. Elder Wm. Turner followed from John 8, 12. Elder Richard Jacks from Matt. 13, 45 46. At 2 o'clock, Elder Wm. Jones from II Peter 3, 10 11. The congregation was large and attentive, the word preached seemed to be blessed to the edifying of christians and the conviction of sinners.

MONDAY, AUGUST 20th, 1849.

1. Met according to adjournment. Prayer by Elder Julius Terrell.

2. Called over Delegates' names, and read the rules of decorum.

3. On motion, called on the Committee of Arrangements to report: the same reported and was discharged.

4. On motion, appointed brn. E. H. Davis, Wm. Turner and James W. Wiseman, a Committee to draft Articles of Faith for the Liberty Association.

5. On motion, the Committee of Finance reported that they had received from the churches, $14 17 cents, for the Association fund; for domestic missions among them, $106 15 cents. Money paid over to the Treasurer and committee discharged.

6. On motion, called on br. R. Jacks, our missionary, to report: reported, (see A.) and was discharged.

7. On motion, agreed that the Treasurer pay our missionary br. R. Jacks, and take his receipt for the same.

8. On motion, agreed that the public collection taken up on Sabbath, amounting to $16 60, be credited to the Big Lick Church.

9. On motion, adjourned until 1 o'clock.

10. The Association met and took up business.

11. On motion, appointed the next Association to be held with the Jamestown Church, Guilford County, N. C., to commence on Friday before the 3rd Sabbath in August 1850.

12. On motion, the Association then proceeded to appoint correspondents to neighboring associations, when the following appointments were made: To the Yadkin, to commence the 1st Sabbath in October: Elders Wm. Turner, A. Williams, and John Teague, Joseph Spurgin and A. R. Craven. To Brier Creek, held Saturday before the 4th Sabbath in September: Elder Wm. Turner, D. L. Roach, Richard Barnes and J. A. Parks. To Sandy Creek, held on Friday before the 4th Sabbath in September: brn. Joel Moody, J. Welsh and John Charles; to be held at Reeves Chapel. Pedee Association: Elders B. Lanier, A Kinney and Eli Davis. Bulah Association, in 1850: Elders Wm. Turner, L. Terry, A. Delap, Jeffrey Charles and E. H. Davis.

On motion, took up correspondence with the Jefferson Association,

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and appointed Elders Wm. Turner, A Williams, M. Moore and A. Delap.

13. Correspondents to sister associations were called on to report: which was done as far as present, and gave encouraging accounts.

14. The Committee on State of Religion and Church Letters, reported and was discharged. See letter B.

15. The Essay written by br. Wm. Turner, is ordered to be attached to the minutes.

16. We authorize the Clerk to write to the Baptist State Convention, informing them that we have paid off our missionary for his services for the last year.

17. *Resolved*, That this Association hereafter commence on Friday, and continue in session one day longer.

18. *Query* 1*st*. Is tattling or lying a private or public offence, when the lies are told on a member of the church and also on private individuals of the world?

Answer. Public.

2*nd*. Cannot a member be dealt with for telling lies on the people of the world?

Answer. Yes.

3*rd*. Is it right to receive evidence against a member of the church from people who are not Baptists?

Answer. Yes; in all cases, where you cannot reach them in any other way.

19. *Resolved*, That this Association advise the churches composing the same, for the future, having Licentiates in their opinion, to recommend them to the Association, and the Association appoint a presbytery to examine in the presence of all, and if a majority of two-thirds of the Association be in favor, then have them ordained.

20. The Articles of Faith prepared were received and ordered to be attached to the minutes.

On motion, adjourned until candle light.

Monday Night.—Met according to adjournment, and took up business.

21. On motion, appointed br. John Teague to write the next circular address, and choose his subject.

22. Br. B. Lanier to preach the introductory sermon; br A. Kinney, his alternate.

23. On motion, the case of the Jamestown Church, as to supplying it regularly, was laid on the table.

24. On motion of br. Wm. Turner, it was agreed to raise the Clerk's fees two dollars more, making it five dollars for his services of the Association and tending to the printing of the minutes.

25. This Association has appointed br. R. Jacks to ride six months within its bounds, during the associational year, and give him $25 00 per month, by the Convention agreeing to pay half of his salary.

On motion, agreed that Wm. Turner will write to the Baptist State Convention to get them to appoint br. R. Jacks our missionary for six months, and pay half his salary.

26. On motion, *Resolved*, That the sincere thanks of this Association be tendered to the brethren and friends for their kindness in supporting this meeting.

27. We appoint the Clerk to attend to printing of the minutes, 500 in number.

28. After singing and prayer by br. Wm. Turner, this Association adjourned to the time and place.

AZARIAH WILLIAMS, *Clerk.* BENJAMIN LANIER, *Moderator.*

TREASURER'S REPORT.

A. WILLIAMS, *Treasurer of the Liberty Association, in account with the Association:*

Association funds from the Churches,		$14 17
Balance in hand from last year,		94
Credit,		$15 11
Paid for printing minutes,	$10 00	
Allowance for Clerk's services,	5 00	$15 00
Balance on hand,		11

Home Mission Fund from the Churches.

Lick Creek, including public collections,	$10 00	Holloway's, includ. pub. col's.,	$8 15
Jersey do	25 00	New Friendship, do	2 25
Abbott's Creek, do	16 50	Big Creek, 1 00, Pub. do 16 60	17 70
Tom's Creek, do	5 70	Pine Meeting House, do	8 00
Jamestown, do	1 25	Reed's ⋈ Roads, do	11 05
Liberty, do	6 75	Marion, do	10 50
			$122 85
Made by the Association,			2 25
Credited,			$125 10
By amount paid Elder R. Jacks, Missionary, in full,			125 00
Balance on hand, besides			10
What was left from other sources			30
Balance,			40

A. *August* 18th, 1849.

REPORT made by Elder R. Jacks to the Liberty Association:

DEAR BRETHREN: It now becomes my duty to give you some account of my labors and travels as your missionary in your Association bounds. I have visited all the churches, some several times, and have had protracted meetings at nearly all of them; at all of these meetings there has been a good state of things among the brethren; and at some of them, the Lord came in our midst and convicted, and I hope converted, a great many poor sinners. At my protracted meeting at Lick Creek, 19 professed hope in Christ; at Holloway's 13; and between these two meetings eight professed, making in all, as far as I

learnt 40, that have found peace in Christ in the pardon of their sins; and the good work is still going on. May the Lord prosper it. I have been in the service of your Association five months, and have preached 140 sermons, ordained 2 deacons, gave the sacrament 4 times, baptized 26 persons. All of which is respectfully submitted.

R. JACKS.

B.
REPORT
ON STATE OF RELIGION AND CHURCH LETTERS.

Your Committee regret that the time is so short that they cannot give as interesting a report as the state of things among us will admit. Though coldness prevails to some extent, yet, we rejoice to say, that a good state of things exist among the Churches generally. It appears from the report of last year, that our future prospect was flattering: the truth of that statement is fully established; for in referring to the Church letters of this year, we see that accessions, more or less, have taken place with the most of the churches. And it is the opinion of your Committee, that if the proper means are used, the time is at hand for a still greater ingathering. We would most earnestly recommend, therefore, to the churches, that they keep up regular preaching at their respective places of worship, and, if it is possible, keep up regular prayer meetings, for the prosperity of Zion.

Respectfully submitted. WM. TURNER, *Chairman.*

For the Minutes of the Liberty Association.

ON THE SUPPORT OF THE GOSPEL.

It is a *divine appointment* that the Church of Christ should support its ministers. To a christian, scarcely any thing more is necessary, certainly nothing is more conclusive and authoritative on any point, than to show that "thus saith the Lord."

He who wrought, as it is probable, at the trade of a carpenter, deemed it proper to discontinue that course of honest industry, from the time that he was anointed by the Holy Spirit, to preach the gospel of the kingdom.

As he came not "to be ministered unto, but to minister, and to give his life a ransom for many," we might have expected that he would rather give than receive. He chose, however, to cast himself on the liberality of his hearers, to live upon the contributions of those whom he was serving; for, in addition to the entertainment he received, wherever he went preaching the gospel, "certain women, who followed, ministered to him of their substance."

In harmony with the same design, and as a part of the same plan, when he sent forth the Apostles for a short excursion, he gave them this charge: "As ye go, preach, saying, The kingdom of heaven is at hand. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves; *for the workman is worthy of his meat.*" And into whatsoev-

er city or town they entered, they were to inquire for the most worthy persons, and there abide until they should go thence.

It is the dictate of what may be termed *natural religion*, as it is but common justice that those who labor for others should be supported by them. Had not God explicitly interposed his authority, nor regulated this subject in divine revelation; but had he only said, Now judge of yourselves; does not nature teach you what is right?—Would it not have been manifest to every man of common sense and just feelings, that if one class of society give themselves to secular duties, and to provide what is useful for this life, and another devote their days to mental and spiritual pursuits, to promote the interests of the soul, those who derive the benefit of the spiritual man's seclusion and studies, should share with him the benefit of their labors.

To wish that it were otherwise, betrays a perversion of mind, and such a destitution of all just moral feeling, as is utterly inconsistent with common honesty, apart from all consideration of the nobler impulses of the christian religion.

For the flock to desire the advantages of the minister's exertions, his mental solicitude and physical powers, while he receives no adequate support from their worldly gains, is as manifestly unequal and unjust, as it would be for the minister to be supported by their labors, and do nothing for them in return.

In the next place, to what extent should a church provide for the support of its ministers?

To determine this, we must compare the services of ministers with those of others who benefit society by their talents and their toils.—Mental services are adjudged worthy of a higher recompense than mere physical or bodily powers, because they demand the exercise of the higher qualities of our nature, and are more difficult to be procured than mere muscular force. If then, the recompense given to physicians, counselors and others, whose intellect benefits their fellow men, be the standard, I ask whether ministers are justly paid? Are they not frequently put off with that which is given to the mechanic, and often with a much smaller sum. The Lord has ordained that "they who preach the gospel, should live of the gospel,"—not *starve* of the gospel, but so live by it, as "they who served at the altar of old, lived by the altar."

I am not ignorant of the wretched apologies that are sometimes urged: "It is dangerous for a minister to be rich!" And is it not for the *hearers* too?

But "troubles are good for ministers, who preach better under the rod!" A broken heart, I know, is good for prayer, but it is bad for preaching. In the pulpit, the joy of the Lord is our strength. If we preach better under the rod, it is when that rod is in the hand of God.

Some soothe themselves by saying, "But our minister is contented." How do they know? "Because he does not complain." What,

then, must a minister's delicacy always be tried, by being left to suffer until he is compelled to complain?—Is this generous?—Ought not his people to think it their duty to consider whether he has not *reason* to complain; and, if they are conscious that he has, should they not determine to spare his feelings, by never leaving him to ask for that addition to his income which they feel to be his due?

There are others who get their own praise, at the cheap rate of giving a *small* sum every year, to support a minister to whom they profess to be attached, while they have thousands by them for which they have no earthly use. Were I to speak as a man, I should censure in strong terms such stinted benevolence. But as a christian and a minister, I had rather drop the tear of bitter regret and deep commiseration:—regret for the reproach brought on the religion of Jesus, and commiseration for the men who have not learned, even from such a master as Christ, how blessed it is to give.

We have no doubt that, though some persons excuse themselves, through mere poverty, from contributing at all to support the man by whom they are taught, they often spend as much on their pleasures as others give for the pastor's support.

In conclusion: Some may harden themselves by saying, that this is not a subject of such moment as to demand so much attention. But I would most *tenderly warn such, that they will find at the last day,* that many a pious youth has sacrificed the prospect of a fortune, and many a minister endured severe poverty, to devote their lives to win them from that love of the world, for which they are sacrificing their souls. But how precious must be your souls, and how desirable your salvation, for the sake of which others will endure that poverty which you would rather lose your souls than bear!

I cannot conclude without reminding my brethren in the ministry, that though I have endeavored to prove our claims on the liberality of our flocks, *no pen of man or tongue of angel, can declare all that intensity of mind, or fidelity of labor, which we owe to the souls committed to our care.* Let not any mercenary attention to your temporal dues, shed a blighting mildew over the pasture to which you lead your flock. You can scarcely ever say or do much about your own income, without injuring yourselves and your charge. Consecrate yourselves to serve Christ's interest, and trust him to take care of yours.

For the liberal friends whose hearts have echoed, as I know some do, to all that I have written on the minister's behalf, I return to heaven our grateful vows, that the generous sacrifices you have made for our support, may be abundantly repaid.—"But this I say, he who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap bountifully. Every man, according as he purposeth in his heart, so let him give—not grudgingly or of necessity: for God loveth the cheerful giver. And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work."

WM. TURNER.

A TABLE OF CONTENTS.

CHURCHES.	COUNTIES	P. OFFICES.	BY WHOM SUPPLIED	DELEGATES' NAMES.	Baptized	Rec by Letter	Restored	Dis. by Letter	Excluded	Deceased	Whites	Colored	Total Numb.	Funds	Ch. Meetings
Lick Creek	Davidson	Jackson Hill	A Kinney	A Kinney, M Redwine, Geo Burrage	15	1				1	48	3	51	$1 50	4S
Jersey	do	Cotton Grove	Wm Turner	Wm Turner, P F Owen, J W Wiseman	7		4	4		7	133	136	269	2 67½	1S
Abbott's Creek	do	Abbott's creek	B Lanier	J Spurgen, Jno Teague, Jesse Jones	7			2	1		47		47	1 00	1S
Tom's Creek	do	Mt. Lebanon	B Lanier	B Lanier, P Riley, Jno Lanier -	3	3				1	28	2	30	1 00	1S
Jamestown	Guilford	Jamestown		Joel Moody - - - - - -							5		5	25	4S
Liberty	Davidson	Fair Grove	B Lanier	Jno [illegible]											
Holloways	do	Cotton Grove	A Kinney	J [illegible] Blossom, C Smith	5			3		2	52	26	78	1 50	2S
New Friendship	Forsythe	Salem		Jesse [illegible] Charles, L Terry	12					1	28		28	80	
Big Creek	Montgomery	Wind Hill	B Lanier	E H Davis, Eli Davis, E S Coggin							39	4	43	1 00	3S
Pine M. House	Davidson	Lexington		R Barnes jr., Wm Nunby, R Barnes, sr.							18	1	19	1 00	3S
Reed's ✕ Roads	do	do													
Marion	do	do	A Williams	A Williams, J H Owens, I A Parks	11			3			52		52	1 62½	2S
			A Williams	A G Allen, Alston R Witherington	3						28	3	31	1 00	4S
					62	4	5	13	4	12	518	176	694	14 17½	

A list of Ordained Preachers in this Association.--A. Kinney, of Lick Creek; B. Lanier, of Tom's Creek; Wm. Turner, of the Jersey; and A. Williams, of Reed's ✕ Roads. Licentiates.—Gm. Tussey, of Reed's ✕ Roads; and Robert Goaly, of Marion.

MINUTES

OF THE

EIGHTEENTH ANNIVERSARY

OF THE

LIBERTY ASSOCIATION,

HELD AT

JAMESTOWN CHURCH, GUILFORD CO., N. C.,

August the 16th, 17th, and 19th, 1850.

Salisbury:

PRINTED AT THE CAROLINA WATCHMAN OFFICE.

1850.

THE FLOWERS COLLECTION

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#1052

MINUTES.

1. The Introductory Sermon was delivered by brother B. Lanier, from 1 Cor., 13, last verse.

2. The Association was organized by brother B. Lanier acting as Moderator.

3. After singing and prayer by brother B. Lanier, letters from the Churches were handed in, read, and their contents noted. (See last page.) The Association then proceeded by ballot to elect brother B. Lanier Moderator for the present Term.

4. On motion, appointed a Committee to examine the letter and brethren from Salisbury Church, the Committee to consist of one Delegate from each Church with Ministering brethren. Brother M. Redwine, William Turner, Jno. Teague, Jno. Robeson, Joel Moody, B. May, A. Palmer, Alex. Delap, Eli Coggin, A. Williams, R. Witherington,—the Committee to report on Saturday morning.

5. Opened the way for the reception of corresponding brethren.—Brethren Jno. Robeson, Ja. Lanier, J. J. James, N. J. Palmer,, and, on motion, received Julius Terrell, all from the Bulah; N. S. Chaffin, C. W. Bessent, Uriah Huffman, from the Yadkin; from the Sandy Creek, E. Crutchfield, S. Barker, E. Elliott.

6. Visiting brethren present invited to take a seat with us. A. M. Rockwell accepted the invitation.

7. Appointed brethren Wm. Turner, Jo. Spurgen, A. Palmer, B. May, R. Witherington, with the Clerk and Moderator, a Committee of Arrangements.

8. Appointed brethren Ja. Wiseman, Jno. Teague, a Committee of Finance.

9. Appointed brethren Wm. Turner, Z. Minor, John Charles, a Committee on Church letters and state of Religion.

10. On motion by J. Spurgen, appointed a Committee consisting of the Delegates of Jamestown Church, with brethren J. Welch and J.

Spurgen, to arrange preaching during the Association with the exception of the Sabbath.

11. Called for Circular letters, and, on motion, referred to the Committee of Arrangements.

12. Appointed brethren Wm. Turner, Jno. Teague, a Committee, and John Willson, J. Robeson, to examine into the expediency of a Bible Society, and Education, &c.

13. On motion, agreed to adjourn until 10 o'clock, A. M. Prayer by J. Robeson.

SATURDAY, AUGUST 17.

Met according to adjournment. Prayer by brother Wm. Turner.

1. On motion, the Report of the Committee of Arrangements. Received.

2. On motion, agreed to have the Articles of Faith attached to the Minutes.

3. The Committee appointed to examine the Constitution of the Salisbury Church, reported and was dismissed.

4. On motion, read the petition from the Salisbury Church, with their Faith and Church Covenant; and being found orthodox, was received into this body.

5. Committee of Finance reported that they had received from the

Churches	$16 04
Remaining in Clerk's hands	11
	$16 15

Committee discharged.

6. The Committee on Publications, Sabbath Schools, Bible Society, &c., reported that it is necessary to have Committees appointed. Committee discharged.

On motion of brother Rockwell, appointed brethren Jno. Robeson, Jno. Teague, A. Palmer, a Committee on Sabbath Schools and Publication Society.

Brethren Wm. Turner, A. Williams, B. May, on Domestic Missions.

A. M. Rockwell, Wm. Lambeth, Jno. A. Weirman, on Bible Society, and report on Monday.

On motion, called until 2 o'clock.

After singing and prayer by J. J. James, the Association resumed business.

7. Correspondents to sister Associations were called on to report, which was done as far as present, and gave encouraging accounts; those that failed were excused.

8. On motion, the Association then proceeded to appoint correspondents to sister Associations, when the following appointments were made: To the Yadkin, to commence the Saturday before the first Sunday in October at New Hope in Iredell, B. Lanier, A. Williams, Aaron Yarbrough. To Brier Creek, brethren Wm. Turner, Z. Minor, Wm. Lambeth, to be held on the 4th Sabbath in September, at Zion Meeting-house, Iredell County. To Sandy Creek, to commence on Friday before the 1st Sabbath in October at Moon's Chapel, brethren Wm. Turner, J. Moody, Jno. Charles, James Greenwood. To the Pedee, in Stanly County, Ebenezer Church, on Friday before the fourth Sunday in September, brethren A. Kinney, B. Lanier, Eli Coggin. To the Bulah, to commence on Friday before the third Sabbath in August, 1851, in Forsythe, at Goodwill Church, brethren Wm. Turner, Jno. Teague, B. Lanier, A. Williams, D. Raper. To the Jefferson Association, being so far and coming so near each other, on motion, agreed to drop correspondence on friendly terms.

9. On motion, proceeded to elect by ballot brethren J. J. James, Jno. Robeson, E. Crutchfield, to occupy the Stand on the Sabbath, and preach a Missionary sermon at 11 o'clock.

10. On motion, adjourned until Monday 9 o'clock. Prayer by E. Crutchfield.

SABBATH.

The brethren appointed to occupy the Stand, met a large and attentive congregation.

Elder Enoch Crutchfield, from Sandy Creek, occupied the Stand at 10 o'clock, and preached from I Cor. 7 and latter clause of the 31st verse. Elder J. J. James, Agent of the Convention, from I Tim. 3, 15 v. at 11 o'clock, and brother Jno. Robeson, at 3 o'clock, from Heb. 9, 27—28 v. The congregation was attentive, the word preached seemed blessed to the edifying of christians and conviction of sinners.

Monday, August 19, 1850.

1. Met according to adjournment. Prayer by Elder Robeson.

Called for the Circular; read, and ordered to be attached to the Minutes.

2. On motion, agreed to have no Circular next year.

3. On motion, called on the Missionary to report. See letter A, reported and received.

4. On motion, called on Committee of state of Religion and Church letters, to report. Reported and dismissed. See letter B.

5. The Committee on Domestic Missions reported and dismissed. See letter C.

6. On motion of J. J. James, agreed to alter the time of holding the Association until Friday before the fourth Sabbath in August, and the next Session is to be held with the Liberty Church, Davidson, N. C.

7. Appointed brother Wm. Turner to preach the Introductory Sermon; brother A. Williams, his alternate.

8. N. J. Palmer appeared on Monday, as correspondent of Bulah, and, on motion, was received by the Moderator giving the hand of fellowship.

9. On motion by brother Robeson, agreed to have a Missionary the next year, and proceeded to elect brother N. Heriford our Missionary next year.

Called for one hour.

10. Took up business again.

11. On motion of brother Robeson, the resolution of last year concerning Licentiates is rescinded, and farther we appoint the Ordained Ministers of this Association, and Pastors of the Churches within the Association, to be a Standing Presbyter, and three of them to form a quorum, to ordain Ministers and Deacons, and constitute Churches.

12. On motion of brother N. J. Palmer, the following resolution was unanimously adopted by the Association:

Whereas, in the opinion of this Association, it is of the utmost importance that Literary Schools, both male and female, under the patronage of the Baptist denomination, or the management of able and competent members of our Church, should be liberally sustained, therefore,

Resolved, That this Association commend to the support of their brethren and friends throughout its bounds, Wake Forest College—the Cherry Hill Male Institute (near Milton,) under the management of Elder John H. Lacy—the Male Academy in Rockingham County, under the management of brother S. Ivey—the Milton Female Seminary under the management of Rev. Archibald McDowell and Lady, at Milton, N.

C., and the Rockford Female Institute under the management of Rev. E. W. West and Lady, as schools eminently worthy of their confidence and patronage.

On motion of brother J. J. James, the following resolution wss also unanimously adopted by the Association:

Whereas, the establishment of a Female Institution of high character, to be under the control of the Baptist denomination in this State, has been for some time exciting attention, therefore,

Resolved, That this Association is fully persuaded of the necessity and importance of establishing such an Institution and will be ready to co-operate in the measure.

The Committee on the Bible, Sunday School and Publication Society reported. (See letter D.) Committee discharged.

13. *Resolved*, That we have a Board of Managers, consisting of the Ordained Ministers of this Association and a member from each Church, and that each Church appoint a member at their next monthly meeting, and that the Board have the power of contracting with the Missionary and direct him where to perform his labors.

14. Whereas it appears that we have no Book in general use, and feeling the necessity of having a standard Book adopted among us, therefore,

Resolved, That we recommend to the Churches composing this Association that they adopt the Psalmist as their standard Book.

Resolved, That we recommend to the Churches composing this Association to observe the Friday before the 4th Lord's day in October as a day of Fasting and prayer to Almighty God, for a revival of religion in the bounds of this Association, and throughout the world.

On motion of N. J. Palmer, we appoint B. Lanier, A. Williams, Delegates to represent us in the next Baptist State Convention to be held at Louisburg, Franklin County.

On motion,

Resolved, That the sincere thanks of this Association be tendered to the brethren and friends for their kindness in supporting this meeting during its session.

After singing and prayer by brother N. J. Palmer, this Association adjourned to the time and place.

B. LANIER, Moderator.

Azariah Williams, Clerk.

CIRCULAR.

Dear Brethren, composing the Liberty Association: The time has arrived when we have to appear before you in the form of a Circular; and we know of no better subject upon which to address you than that of *Charity*. It appears to be a principle that our Savior admonished his disciples to cultivate, and is highly appreciated throughout the Sacred Writings.

The Apostle Paul, after naming several other graces, tells us that, without Charity, we are nothing.

A charitable spirit is not a mere disposition to give alms to the poor; this is only one of its many good effects; it is rather that mind that was in Christ Jesus; which prompted him to love mankind in their sins, and to determine him to save them at the expense of his own precious blood. And we are admonished to let more of that mind be in us that was in Christ.

By one writer, Charity is defined to be a principle of love to God and good will to men; wishing well to all. A charitable spirit in a christian is the fountain from which most of the other graces spring—whence all the good, practiced among men, takes its origin.

Forbearance, forgiveness, long-suffering under injuries, gentleness, mildness, &c., are some of its many fruits. Feeding the hungry, clothing the naked, visiting the sick, acting the part of a father to the fatherless, of a friend to the friendless, to make another's sufferings our own, to rejoice with those that rejoice and to weep with those that weep, are a part of its holy works. It abhors the appearance of sin under any color; being possessed of a true spirit of love, we view the faults of our brethren with heart-felt sorrow, and those of our enemies with forbearance and forgiveness. It is a spirit that never aggravates nor propagates the follies of others: it spreads its mantle over a multitude of faults, and would fain blot them out of existence.

Envy, evil speaking, back-biting, pride, and selfishness, flee from her train; faithfulness, candor, prudence, philanthropy, and happiness, are its constant attendants. It sometimes wounds, yet never but with a view to healing. If it frowns, it is the frown of reform; and its chas-

tisements are the chastisements of peace. In prosperity, it warns not to be too much elated, and in adversity, it strengthens the feeble knees, and lifts up the hands which hang down. It is heaven-born, and nurtured near the Eternal Throne; and it renders our condition easy in any circumstances in life. It is a visitant on earth, going about pointing out the road to glory and happiness, and leading all to the abodes of peace, who will follow its advice and example. It is a plant of Paradise, which never thrives in human soil, unless moistened with the dew of heaven, and cultivated according to the rules laid down in the New Testament. It seeks no rank on earth, but with equal readinss becomes a guest to the prince or the peasant, the sovereign or his subjects. Faith and hope are its principal ministers in this world. So we conclude, that it is placed within the reach of all the children of men, who desire it; and Solomon in his Proverbs, tells us that the desire accomplished, is sweet to the soul.

Are we, brethren, possessed of a true spirit of Charity?—that kind that seeks not her own, but the welfare of all mankind? In the out-set, we said that it was a principle of love to God, and benevolence to men; which inclines the possessor to glorify God, and to do good to others. Its distinguishing characteristics may be seen in I Cor. 13, which the Apostle concludes by saying, "And now abideth faith, hope, charity, these three, but the greatest of these is charity." And now, brethren, it remains for us to prove what graces we possess by the works that they produce in us; for it seems that the Apostle James would inquire after graces without their corresponding works. Now, in order that we be useful members in society, and grow in grace, we should open our sinful and contracted hearts, to the influence of the Holy Spirit, and, as the Apostle would have it, let God work in us both to will and to do of his own good pleasure. When we look around us, and see the destitution of some of our Churches, remembering at the same time, that we have Ministers enough to supply them with regular preaching, an inquiry arises, where are they? We might answer, that they are attending to their temporal matters, instead of administering to the spiritual necessities of the Churches, and breaking the bread of life from house to house, as was the practice in the Apostolic age, because the Churches have neglected to administer to their temporal wants. Dear brethren, these things ought not so to be. Is there not bread enough and to spare, in the bounds of our Association, that the hands of our Ministers might be untied from their temporal concerns, and they set at liberty, to dispense the words of Eternal Life, throughout the length and breadth of our

Association; visiting from house to house, teaching those things that pertain to eternal life; thereby having access to hundreds that they could not otherwise? We well know, that though all success is from God, and that to him all glory is due, there is much for the Church to do in evangelizing the world. Though they go forth in tears, sowing precious seed, yet shall they return rejoicing, bringing their sheaves with them. And if we have administered to their temporal necessities, so as to liberate them, that they may sow those precious seeds in abundance, shall we not be partakers of their joys when the Great Head of the Church shall look down on our labors of love, and shall see the travail of his soul, and shall be satisfied? Let us come up to the help of the Lord against the mighty: put our shoulders to the Gospel wheel, relying on the precious promise, "Lo, I am with you always," and we shall soon see the desert blossom as the rose. May God, in his love wherewith He loved us, sanctify you through his truth, to his name's honor and glory. Amen.

A.

MISSIONARY'S REPORT.

JAMESTOWN, GUILFORD COUNTY, AUGUST 17, 1850.

DEAR BRETHREN: Since my appointment as Missionary to the Liberty Association, I have travelled 2,134 miles; labored 6 months; received $3 12½; preached 137 sermons; attended 5 protracted meetings in the bounds of this Association. At Jamestown, there were 16 professed faith in the Redeemer. At Liberty, there were 28 hopefully converted to the Lord. At Tom's Creek 3.

All of which is respectfully submitted,

W. N. HERIFORD.

B.

REPORT ON STATE OF RELIGION AND CHURCH LETTERS.

Your Committee, on the state of Religion and Church Letters, beg leave to report: That there is a more interesting state of things amongst us than has been for many years; considerable revivals have taken place in different sections of the Association, within the past year. The Church letters give cheering evidence of the growing interest that is being taken in the cause of our blessed Redeemer. But there is great reason for renewed effort on our part; as there are sections, even within our own bounds, that are very destitute of Baptist preaching; and we

should not consider our duty done, until the Gospel, and its benefits are enjoyed by the inhabitants of the earth.

All of which is respectfully submitted,

WM. TURNER, Ch'm'n.

C.

Your Committee, to whom was referred the subject of Home Missions, have had the matter under consideration. They are of opinion that the Gospel influence in our Association is far too small, and that it is our duty, as an Associated body, to do all in our power to extend the Redeemer's kingdom.

The purity of society, as well as the happines of our own domestic hearths, needs more of the sacred infiuence of the Gospel in our bounds.

Isolated cases of personal piety may be found here and there throughout our Association, and we have many very worthy members among us; yet we feel to lament the great want of personal piety among our members. Is it not too much the case that the difference is not visible between the professor and non-professor? and that sometimes the member of the Church is disparaged by comparison with the non-professor?

If each Church would maintain a faithful Minister, so that his time and talents could be devoted to the spread of the Gospel, the call for a Missionary would not be so great.

We feel it the bounden duty of this Associated body, in its associated capacity, to provide, by its councils and its energy, for the faithful preaching of the words of eternal life. Our children and companions as well as our own eternal interests require that we should be faithful in this matter.

If our Pastors are so engaged in the temporal affairs of this world as to have little or no time to devote to the interests of our beloved Zion, let us look abroad for such help as we can get through a Missionary.

A. WILLIAMS, Ch'm'n.

D.

Your Bible, Sunday School, and Publication Society, Committee feel it their duty to report in favor of the adoption of the most efficient means of operation.

The Bible lies in our houses unread and unstudied by many.

How shall this evil be corrected? Your Committee think Sunday Schools the most reliable source—in fact, almost the only source.

A man that can read, can teach the Bible if the grace of God be in his heart. We want kind and affectionate teaching. Your Committee would recommend that this subject be laid before our Churches early next spring, both by the Pastors of the Churches and by the Missionary, and that Sunday Schools be organized in every neighborhood.

Your Committee most earnestly recommend the formation of a Society by this Association, that it may concentrate the efforts of the friends of Zion.

All of which is respectfully submitted,

JOHN ROBERTSON.

LIBERTY BIBLE AND PUBLICATION SOCIETY.

Immediately after the adjournment of the Association, the members agreed to form a Bible and Publication Society, auxiliary to the North Carolina Baptist Publication and Sunday School Society.

Elder Benjamin Lanier was called to the Chair, and brother *N. J. Palmer*, requested to act as Secretary, pro tem.

The following Constitution was then submitted for the adoption of the Society:

Article 1.—This Society shall be called The Liberty Bible and Publication Society, and shall be auxiliary to the North Carolina Baptist Publication and Sunday School Society.

Article 2.—The objects of the Society shall be the establishment of a Depository of Bibles and Religious Books, and Tracts, at some convenient point within the bounds of the Liberty Association, where our Sabbath Schools and Churches, and others, may be supplied with Bibles and Testaments, and suitable religious books for their use at cheap rates. Also, to give all proper encouragement to the establishment and support of Sabbath Schools in all our Churches and neighborhoods.

Article 3.—The Society shall hold its annual meetings with the Liberty Association, and some one shall be selected annually to deliver an Address or Sermon before the Society on the Saturday afternoon of the Association. Intermediate meetings of the Society may be called and held under the direction of the President or one of the Vice Presidents.

Article 4.—The Officers of the Society shall be a President, three Vice Presidents, Secretary, Treasurer and Depository Agent, who shall

be annually chosen by the Society. Also a Board of Managers to attend to the business of the Society in the interval of its meetings.

Article 5.—Any one may become a member of the Society by contributing annually to its funds; or by the payment of Ten Dollars at any one time become a Life Member of the Society.

Article 6.—The Board of Managers shall have the disposition of the funds of the Society in the interval of its annual meetings, and appoint one or more Agents or Col-porteurs. Five members of the Board shall constitute a quorum to do business.

Art. 7.—The Board of Managers and the Treasurer and Depository Agent must make an annual Report of their operations to the Society.

The above Constitution having been read, was unanimously adopted by the Society.

The following Officers were then elected for the ensuing year:

Elder William Turner, *President.* James Wiseman, Alexander Delap, and John Teague, *Vice Presidents.*

John A. Weirman, of Salisbury, *Secretary*, and Robert Goaly, of Lexington, N. C., *Treasurer* and *Depository Agent.*

BOARD OF MANAGERS.

The Officers of the Society, with Elder Benjamin Lanier, Chairman, Elder Azariah Williams, Richard Witherington, Henry Copple, James Greenwood, Davis Raper, Jesse Styres, Aaron Yarbrough, Dr. James W. Wiseman, Daniel L. Roach. W. N. Heriford, and John Redwine.

On motion, Elder J. B. Solomon was appointed to deliver the next annual Sermon or Address before the Society.

The Churches within the bounds of the Liberty Association are requested to hold one or more meetings at their several Meeting-houses during the ensuing year, and to raise funds and send them up to the Treasurer by the Missionary of the Association or other safe opportunity. Also to establish Sabbath Schools in each Church.

The Officers of this Society, together with the Delegates of the Association to the Baptist State Convention, are requested to represent this Society at the annual meeting of the State Society at Louisburg, N. C., in October next.

On motion, it was ordered, that the proceedings of this meeting with

the Constitution of the Society, be published with the Minutes of the Association at the expense of the Society.

On motion, the Society then adjourned.

BENJAMIN LANIER, *Chairman.*

N. J. PALMER, *Secretary, pro tem.*

N. B.—All orders for Books, or remittances of funds, to be made to Robert Goaly, Treasurer and Depository Agent, Lexington, N. C.

Your Committee beg leave to report the following

ARTICLES OF FAITH.

We believe that the Holy Bible was written by men divinely inspired; that it is a perfect rule of faith and practice; and that among others it teaches the following truths:

1. That there is one living and true God: eternal, immortal, invisible and only wise; and that he has revealed himself as the Father, and the Son, and the Holy Ghost; the same in essence, and equal in divine qualities. I Tim. 1, 17; I John 5, 7.

2. That man was created in the image of God, in uprightness and true holiness: but by wilfully violating the law of his Maker, he fell from that state; so that by nature there is in us no holiness; for we are all inclined to evil; and in that all have sinned, all are children of wrath, justly exposed to death. Gen. 1, 27; Eph. 4, 24; Eph. 2, 3.

3. That salvation is by grace through faith in Christ, (and that not of yourselves, it is the gift of God;) who, miraculously assumed our nature, sin only excepted, for the suffering of death. Eph. 2, 8.

4. That nothing can separate true believers from the love of God: but that they will be kept by the power of God through faith unto salvation, the sure and final proof of their being true believers, consisting in their patient continuance in well-doing. Rom. 8, 38, 39; Rom. 2, 7.

5. That a Church is a congregation of baptized believers; whose only officers are Bishops or Pastors, and Deacons. And that there are but two Sacraments, Baptism, and the Lord's Supper.

6. That the proper subjects of the ordinance of Baptism are true believers; and that Baptism is Immersion. Acts 8, 37; Rom. 6, 4.

7. That the Sacrament of the Lord's Supper is to be observed *in the Church* till the second coming of Christ. I Cor. 11, 26.

8. That there will be a resurrection of the just and unjust; and that the Lord Jesus Christ will come to judge the quick and dead; and then the wicked will go away into everlasting punishment, and the righteous into life eternal. Acts 24, 15; I Thess. 4, 16; Matt. 25, 46.

TABLE OF CONTENTS.

CHURCHES.	COUNTIES.	P. OFFICES.	BY WHOM SUPPLIED.	NAMES OF DELEGATES.	Baptized,	Rec'd by Letter,	Restored,	Dis. by Letter,	Excluded,	Deceased,	Whites,	Colored,	Total Number,	Funds $	Ct.	Ch. Meetings,
Lick Creek,	Davidson,	Jackson Hill,	A. Kinney,	Michael Redwine, John Redwine, Joseph Kerk,	31	1	...	1	...	...	79	3	82	2.00		4S
Jersey,	Davidson,	Cotton Grove,	Wm. Turner,	William Turner, John Wilson, James Wiseman,	1	...	1	5	...	3	117	144	261	2.30		1S
Abbott's Creek,	do	Abbott's Creek,	B. Lanier,	Joseph Spurgen, D. Raper, John Teague,	37	...	2	...	1	...	85	...	85	1.15		3S
Tom's Creek,	do	Healing Springs,	B. Lanier,	B. Lanier, John Lanier, Peter Riley.	2	...	...	...	1	...	29	2	31	1.00		1S
Jamestown,	Guilford,	Jamestown,	N. Heriford,	N. Herriford, Joseph Chambers, Joel Moody,	18	2	1	...	...	...	23	2	25	1.00		4S
Liberty,	Davidson,	Fair Grove,	B. Lanier,	G. W. Pope, Benjamin May, Zebulon Minor,	7	...	...	...	...	...	46	2	48	1.75		2S
Holloways,	do	Silverhill,	A. Kinney,	A. Palmer, George Cross, William Nusom,	10	1	...	1	1	...	63	26	89	2.00		2S
New Friendship,	Forsythe,	Salem,	Wm. Turner,	John Charles, Alexander Delap, David Charles,	4	1	...	1	1	1	30	....	30	1.00		4S
Big Creek,	Montgomery,	Wind Hill,	B. Lanier,	Eli Davis, Eli Coggin, William Hamilton,	4	...	...	1	...	1	43	4	47	75		4S
Pine M. House,	Davidson,	Lexington,	....	Richard Barnes, senr., R. Barnes, Wm. Nunley,	...	...	...	...	...	...	18	1	19	1.00		3S
Reed's ⋈ Roads,	do	do	A. Williams,	A. Williams, A. Yarbrough, J. A. Parks, J. Cornish.	1	...	2	1	...	...	53	....	53	1.60		2S
Marion,	do	do	.....	R. Witherington, J. Green, A. R. Witherington,	...	...	...	1	1	...	26	3	29	50		4S
Salisbury,	Rowan,	Salisbury,	J. B. Solomon,	William Lambeth, John A. Weirman,	2	...	...	1	1	...	9	6	15	50		4S
					97	6	4	11	6	8	623	191	814	16.65		

A List of Ordained Preachers in this Association: A. Kinney, of Lick Creek; B. Lanier, of [illegible]'s Creek; Wm. Turner, of the Jersey; and A. Williams, of Reed's ⋈ Roads.—Licentiates: Gm. Tussey, of Reed's ⋈ Roads; Rober[illegible]ealy, of Marion; Dempsey Parks of Lick Creek, and Z. Minor, of Liberty.

56
28 84